Social Structure and Forms of Consciousness – Hegel and Marx and Sartre

By Shomit Sirohi

In fact the whole work is about the meanings of work, and labour which is then about the concrete material process over the idealist artistic life of Hegelians – that perhaps only the return to wholesale

materialism, is then the correct idea in fact of representing the totality – an idealist exercise of bourgeois people who then also work for capitalism what is actually the spiral of abstraction coming from labouring people – that surplus-value is produced by labour – now this cannot be disagreed with in the labour-theory of value and so Sartre is correct to be a labouring praxis person – his idealism is the bourgeois problem of criticizing it for a idealism of critique – instead the inversion to praxis ensembles then is completed when we are militantly following Sartre and that requires a new philosophy we might call a philosophy of praxis – in fact that then is the truth of social structure – each day developing

political facts and that is Marxism against Hegel.

When materialist inversion is a vacillation of the real movement of the dialectic. Not the analytical rigour of Levi-Strauss but in fact the dialectical rigiour of Sartre, who then keeps vacillation alive and is always about the concrete praxis, the concrete material point – that type of referring process from individual to social process and back to the whole and and totalizing process is finally the best attempt at what Marx calls an inversion and rational kernel which unfortunately is too Schellingian in Hegelianism.

I. Hegel and Marx – the process of production and a paraphernelia of Henri Lefebvre which then is the process between Hegel of course and Marx – what did Marx mean in his German Ideology

The process of production, production-schemas and even capital and capitalist forms then is finally a process read in Marx.

“I mean to analyse the materialist conception of history and philosophy in the German Ideology – that there is a process called idealist in Hegel, his own consciousness or form of ideating, what is actually its inversion and Hegel as upside down in his change from ideational to

materialist – what does this rational kernel mean to you – support ideas, or support materialist conditions?”

Now of course the French philosophers made this the fundamental point in the materialist dialectic over and in fact against Hegel, and for Marx.

French philosophy argues for the metaphors – extraction, rational kernel and fundamental point or even rationalist points – all of this is the main question what does it mean this process of overturning Hegel to the science of Marx – what is this metaphor – rational kernel, or extraction even mean?

II. Social Structure and Forms of Consciousness – Sartre on this point (unsurpassable, in his answer)

In fact then Sartre argues – on his methodical search that the meaning of Hegel and Marx is to argue for a materialist dialectic which is in his point the development of material conditions till it is phenomenological and therefore praxis based and irrelevant and biased to material devlopments at all times concrete and so praxis-inerte.

III. My own Innovations – truer to Marx

I mean therefore something like a key point here – the vacillation of the dialectic on this matter of method –

When we commence with material conditions, material developments, even materialism and end up with ideal figures of admiring artists and philosophers we should re-argue for materialism again – that would be materialism and idealism in a union of self-reflection – like Schelling – but in fact we mean something more like materialist inversion which is so difficult that it is simply the Sartrean process which is better –

A vacillation between material developments – conscious subjects and back to materialist

sectors of developments and then to individual consciousness, and then checking and matching the process in a dialectic of coding the materialist process with its praxis and its developments of ‘slogans’ or even ‘concrete praxis’ which then overlapps and is treated by shifting ensembles of groups and series – of what then? The process of material conditions of labour – exploitation.

IV. State Institutions and Such Representations of Capital and State then

In fact then representation and state is also then the attack of the state in fact also the process of a development in the historical sense but also and in fact a representational process which

coerces and includes the presentation process – this means to be true in fact.

The vacillation again from price-series and wage-series and concrete praxis back to the party developments and in fact then the process of state process and elections and such capitalo-parliamentarism then is simply a process of representation which means the process of inclusion which in a vacillation is what is called the state and capital which is busy attacking the thesis of the general poverty and poor.

III. Dyads and Ensembles, even Triads – developing the field of practico-inerete and exploitation of the law and the abstract nature

of state institutions to the concrete lived reality of the class action

So in fact you tell me the practico-inerte field of exploitation is articulating with the factories – that then is the class action against it.

Or at another level I meant – I am a petit-bourgeois person in a room, outside an ensemble of workers are walking – a bit of roads and wall dividing two groups and there in fact I am its third party to what is alienation that they miss their fusion.

Parte IV

Conclusion

So in fact a mode of production, and its state and its process of state institutions then is the tributary mode of production which has revolts of peasants as its concrete ensemble – in that long history from antiquity and its ensembles we see better modern capitalism – that it is a complex scientific structure but also that its truth is and in fact is historical processes which are in fact – existential series and their praxis developments.